1 2m.
Cent
Amer.

1291.

THE
Central American Mission

A Modern Miracle

BY LUTHER REES

Dr. C. I. SCOFIELD, Founder
Born August 19, 1843
Died July 24, 1921

EXECUTIVE COUNCIL.

Luther Rees, Chairman ..... Paris, Tex.
Thos. J. Jones, Sec., 804 Sumpter Bldg., Dallas, Tex.
D. H. Scott, Treasurer, ... Paris, Tex.
W. L. Pettingill, 1721 Spring Garden St., Phila., Penn
R. D. Smith, 634 S. Olive St., ...Los Angeles

years, a more de-

THE CENTRAL AMERICAN MISSION.

A Modern Miracle.

The return of Dr. C. I. Scofield to his flock at Dallas, Texas, in the fall of 1890, burdened for the evangelization of Central America, betokened the dawning of a new day for a people long and strangely neglected.

The record of the work of the Central American Mission constitutes an added chapter in the history of the Protestant Reformation. It was only thirty years ago that the gospel which came to our ancestors over four hundred years ago, was offered to the people of Central America.

In these five republics, with an area of about 250,000 square miles, there are over six million people, who, until the advent of the Central American Mission, were untouched by the gospel, except Guatemala City, where a Presbyterian Mission had been established.

Politically, these five republics are such only in name. The common people do not seem to have any rights which those in authority respect. The sad political state of these people is but a faint picture of their spiritual plight. The hearts of our missionaries are often made heavy as they see the indifference of Christians to the need of these poor, deluded, priest-ridden people, who are in the bondage of a religious system, whose master is the devil, and to a priesthood that shuts up the Kingdom of Heaven against men, for they neither go in themselves nor suffer them that are entering to go in. The people are so ignorant that they accept the ministration of priests who are abus[illegible] of themselves with mankind, and who are [illegible]f large families, some of them by [illegible]hters. Concerning this system,

one has written: "In Romanism there prevails in place of intelligent faith, a blind credulity; in place of divine realities, thick superstition;

PRAYING FOR THE DEAD.

in place of a spiritual worship, a sensual; in place of the Word of God, the traditions of men; in place of the supremacy of Christ, the clerical despotism." Our Brother F. G. Toms writes: "The more experience I have with the teachings and practices of Rome, the more sure I am from God's Word, that the more faithful one may be to the Church of Rome, the more sure is his eternal perdition." Our Missionaries all testify to the fact that the converts invariably insist they had never caught the faintest ray of gospel light in the Romish Church. Her so-called religious feasts are seasons when licentiousness, gambling and drunk-

enness are encouraged, the church profiting financially from all kinds of vice.

About two million of the people are pure-blood Indians, absolutely heathen fire-worshipers, demon worshipers, the victims of witchcraft and superstition. The government and Rome have made them beasts of burden—hewers of wood and drawers of water. Until the Mission was organized, these people for whom Christ died were deprived of the gospel.

The superstition of the people is beyond description. The most fabulous stories about stone images coming to life and performing miraculous cures are believed. In a home in Guatemala, where the faithful gathered to spend hours in prayers and incantations, doing homage to what they supposed was the picture of Mary, the Mother of God, it was found that they were worshipping a highly colored chromo, a picture of a young woman—an advertisement of a certain brand of St. Louis beer.

And yet, the Missionary Conference at Edinburg, a few years ago, and a conference held at Panama later, were fearful lest anything should be said against Rome. Such a miserable spirit of compromise met a just rebuke from Rome herself, when she contemptuously spurned every approach made by these self-constituted representatives of an apostate protestantism—representatives unworthy to count themselves descendants of Luther, Knox and Calvin.

THE WORK.

It became a conviction with Dr. Scofield that God would surely hold the Christians of this land to a stern reckoning for these perishing ones so unaccountably neglected. It seemed that the Divine plan for the evangeli-

zation of the world forbade the passing over of near regions unevangelized, to carry the gospel to far-off lands. He becoming convinced that none of the denominations were prepared to enter this field, The Central American Mission was organized November 14, 1890. composed of Luther Rees, Chairman; C. I. Scofield, Secretary; E. M. Powell, Treasurer, and W. A. Nason.

In 1893 Hon. D. H. Scott, of Paris, Texas, was added to the Council and became Treasurer in 1894. Later, Thomas J. Jones, of Dallas, Texas, Dean Wm. L. Pettingill, of Wilmington, Delaware, and Ralph D. Smith, of the Bible House of Los Angeles, California, were added to the Council.

At the organization, the following bases were made fundamental: That neither missionaries nor money should be solicited, and that no salaries should be paid to anyone. The services of the Council are wholly gratuitous—no rent—the only items of expense being postage and printing, which are partly met by subscriptions to the Bulletin, which is published bi-monthly at Paris, Texas.

In February, 1891, within a few weeks after the Mission was formed, W. W. McConnell and family began work in Costa Rica, and soon the other republics were entered. In December, 1894, the Arthington exploration work in charge of H. C. Dillon was begun, with a view to gaining reliable information concerning the unevangelized Indians, the aboriginees of Central America. Much valuable data was secured and the gospel was preached among these neglected people.

Space will not permit a detailed sketch of the work during the past thirty years, but it will be difficult to find a more de-

voted, self-sacrificing and spirit-filled body of missionaries than those who have carried on this great work.

First, we rejoice because of the large and increasing number of those who have openly confessed Christ in all the republics. We are not much given to statistics, but upwards of five thousand are now identified with the simple church organizations, and probably as many more are now at home with the Lord. Instead of urging church membership, inquirers are held back until evidences of true faith are manifested.

Second, we have been greatly encouraged to note the steadfastness of the converts. As soon as they confess Christ, they become the victims of a most violent persecution and hatred. When upon their deathbeds they stand firm against the desperate efforts of Catholic relatives, to have the last rites of the church administered. As Wesley said of his followers, "They die well."

Third, substantial missionary buildings have been erected at many of the stations, and they are all paid for. The Mission incurs no debt.

Fourth, the spiritual intelligence of the professed followers of Christ is most gratifying, and testifies to the deep and genuine work of the Spirit. These simple ones come to the Word of God unspoiled and ready to accept it all. They look for the return of the Lord as a blessed hope.

Fifth, while a great work has been wrought through the testimony of the faithful foreign missionaries, that work has been more than duplicated by the labors of the native evangelists and pastors, who have manifested a spirit of devotion and self-sacrifice truly Pauline. There are now about one hundred and thirty of these

laboring among the Indians.

Sixth, the native churches are evangelistic. The privilege of carrying the gospel to their own people is emphasized. They contribute largely to the support of native workers.

Seventh, without including the contributions of the native churches, which would probably exceed one hundred thousand dollars, over four hundred thousand dollars have passed through the treasury during the past thirty years. The Lord's way in supplying the needs is a perpetual miracle. When Miss Nelson's mail was intercepted and her drafts stolen for months, the Lord provided for her in many ways. People came to buy flowers from her garden, and as she wrote, "how the flowers did grow!" In the same way money was sent to Dr. and Mrs. Becker from unlikely sources, and when the stolen drafts were duplicated, they said, "Now we have money enough to buy a little meeting house."

Some may be critical of the plan, as there are no stipulated salaries. J. Hudson Taylor, of the China Inland Mission, was asked if he thought it was right that the missionaries should be asked to live from hand to mouth. He replied: "Yes, I think it is alright, as it is God's hand and our mouths."

What a privilege to have a part in a work so markedly the Lord's, so foundational! Is it a small matter to be permitted to plant the pure and simple gospel among a million people?

We may rejoice that we are not associated with those who who deny the Word, despise the blood and proclaim an emasculated gospel. No one connected with this work can glory in his part of it. The whole has been so distinctively the Lord's, that we would be afraid to take any praise or credit to ourselves. From

the first we have been so utterly dependent upon Him.

"The glory shall be all Thine own;
The blessing shall be ours."

THE NEEDS.

That the Lord's people may have fellowship in prayer for this field, we desire to present some of the urgent needs at this time:

First: A mission home at San Salvador, costing about $10,000.00. This is a strategic center, where we already have a good church, and the out-stations throughout the republic, with the numerous open doors, call for a strong work at this central station. We also need a missionary family for Salvador.

Second: A central Bible School, for the training and development of native workers. The Lord has already laid this need on the hearts of some of His children.

Third: Pray for recruits to the noble army of native pastors and evangelists. Here lies the hope for the work. Many are the calls for workers. It requires fro 1 fifteen to thirty-five dollars a month to support a native pastor or evangelist. The amount being determined by the cost of living and rate of exchange in the different localities, as well as by the number in the family of the worker.

Fourth: Pray for the Council, and especially for the Treasurer, upon whom falls the greater burden of the home work. All remittances should be sent to him. His address is, Hon. D. H. Scott, Paris, Texas.

Join us in praise to our Father for the signal blessings poured out upon this work, where He has verified the promise that He is "Able to do exceeding abundantly above all that we ask or think."